

Personal Magnetism

AND

HOW TO DEVELOP IT.

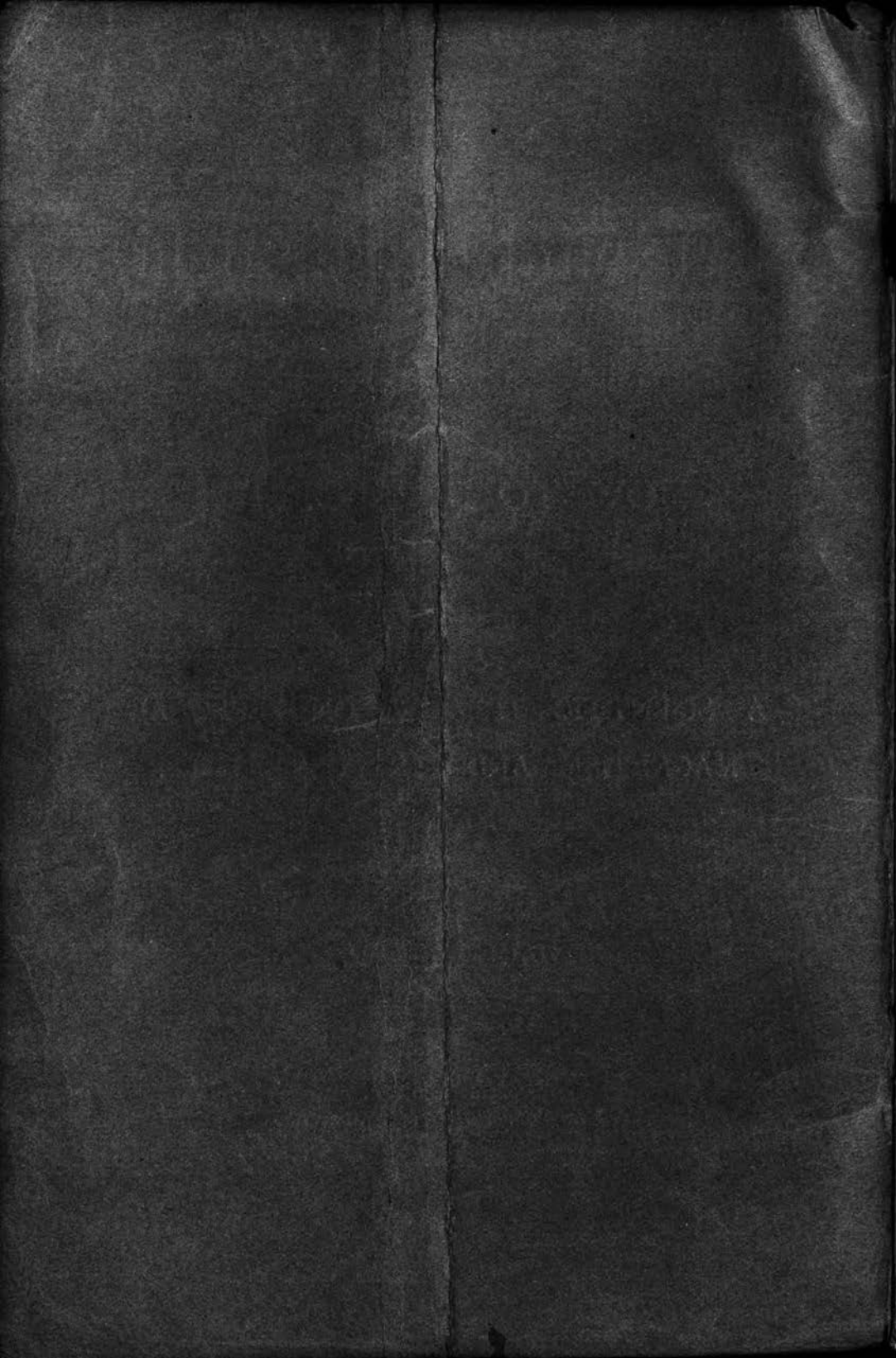


A SCIENTIFIC TREATISE ON PERSONAL
MAGNETISM AND ITS POSSIBILITIES.



BY
PAUL WELLER.

COPYRIGHTED 1900.
NEW YORK STATE PUBLISHING CO.



45
126

PERSONAL MAGNETISM

AND

HOW TO DEVELOP IT.

A SCIENTIFIC TREATISE ON PERSONAL MAGNETISM
AND ITS POSSIBILITIES.

BY

PAUL WELLER.

EDITED BY

CHARLES S. CLARK, M. A.,

AND

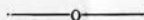
J. HUDSON MILLER.

NEW YORK STATE PUBLISHING CO
ROCHESTER, N. Y.

CONTENTS.

	PAGES.
The Study of Personal Magnetism.....	1
Health the First Requisite of a Magnetic Presence	2
Uncouth Gestures and an Untrained Voice Great Barriers Toward Influencing People.....	3
The Will an Important Feature in the Develop- ment of Personal Magnetism.....	3-4
Self-confidence Necessary to be Successful with Personal Magnetism	5
Some Questions to Answer for Yourself.....	6-7
How College and University Graduates Become Degenerated	8-9
Nervousness a Great Barrier Toward Making a Suc- cess of Life	11-12
How Excitement and Worry Lead to Nervous- ness.....	13-14-15
The Wills of Animals, and How They Differ from Those of Human Beings.....	16-17-18
Opportunities and How to Take Advantage of Them.....	19-20-21
How Magnetism is the Supreme Power in Human Beings.....	22-23-30
How to Influence People.....	30-33
Some Scientific Statements.....	34-36
Magnetic Exercise	37-38
Physical Magnetism	39-41
Mental Magnetism	42-43
Nervous Magnetism	44-47
Exercise a Powerful Aid in the Acquisition of Personal Magnetism	48-54

INTRODUCTORY.



Any number of books have been written on the subject of Personal Magnetism, but no one has taken up the subject and adhered to its doctrines more thoroughly than Paul Weller.

The work, written in plain, every day language, describes, most vividly, how the greatest power known to man may be developed in any individual, and used effectually in influencing people.

No matter what your position in life may be, a careful perusal of this work will fill you with inspiration and point you to nobler achievements.—Editor.

PERSONAL MAGNETISM.

LESSON I.

You are about to enter upon the study of a subject which is at once novel and interesting, though the truths conveyed are aged as the world, and so simple as to appear useless. But upon these truths rest the foundations of your existence; and the closer you apply them to your life, the greater will be your strength in the attainment of all things desirable. Resolve, therefore, to labor diligently and perseveringly, giving the strictest attention even to seemingly trivial things, and the tiny sprout will unfold, and bud and blossom, shedding delicious fragrance, will bear beautiful fruit. Almost imperceptibly you will expand and grow, and increase, until all things are at your command. With these remarks duly presented for your guidance and encouragement, we will at once proceed with an inquiry into the mysteries of the most profitable study that an all-wise Father has devised for our happiness.

HEALTH. We scarcely realize how largely success or failure depends upon a healthy condition of the body. We take every care of our cattle so as to keep them in

good condition, for we realize that upon their soundness depends our profit; we till and enrich the soil, so that it may yield us a large income, and we build substantial houses in which we may dwell safely and in comfort; but we shamefully neglect what is of the highest importance—our bodies, little dreaming that upon our health depends our development.

The first requisite toward a magnetic presence, therefore, is health. Without it nothing can be done. Strength of mind can only come with strength of body, and in the measure that one is enfeebled the other must suffer. Magnetism is a nerve-force; and on our nerves we live. A lack of vitality, then, decreases to a corresponding degree our nerve-force, and we cannot use what we do not possess. Your first effort must be to regain health if you have lost it; your next, to maintain it when you have it. For this purpose avoid all use of pork, pastry, candies, tea, coffee and stimulants, eating nothing but the purest foods, and taking into your system nothing that might prove in any way injurious. Be regular in all your habits and avoid all excesses. In this way you will arouse into activity the latent forces and gather strength for greater efforts.

FORMS OF INFLUENCE. Taking for granted that you have complied with the above instructions, and thus laid a solid foundation upon which to build further, we are now ready to take another step, and consider the forms of influence, by which a magnetic person may accomplish his desires. This influence is three-fold in

its form, employing as its agents the eye, the hand and the voice; each becomes a powerful aid or impediment to its owner, according as it has been developed. A restless, roving eye, for instance, at once makes its owner an object of suspicion, while the calm, steady, unimpassioned gaze inspires confidence and expresses determination. Uncouth gestures and nervous fumbling of the hands arouse antagonism, and often cause absolute distress to the beholder, thus spoiling whatever good effect the speaker's words might have produced. Add to this, an untrained voice, with its various changes from hoarse to shrill, and it is small wonder that so many otherwise worthy people fail in life. Timely and graceful gestures, on the other hand, accompanied by the well modulated tones of a beautiful voice, produce an effect that remains long after the words have been forgotten.

THE WILL. Another important feature in the development of Personal Magnetism is the will. It regulates the amount and energy of the force expended, and determines its nature. It is the power that sets the forces to work and directs them. We must distinguish between *will-power* and *stubbornness*; also between *willing* and *wishing*, the former expressing a fixed determination, the latter merely denoting a desire; one is a magnetic, the other a weak condition; one brings success, the other failure. The will may be developed and strengthened just as any other member or part of the body. This is done by certain suitable exercises adapted to the needs of the individual. Use strengthens and

increases the will-power. Non-use on the other hand emaciates and weakens it, just as an arm continually carried in a sling, will gradually grow thin and become useless. Worse than non-use even, is *failure*; for it completely destroys the will and makes a magnetic presence impossible. Seek, then, to train your will properly, for your success depends largely upon it.

CONFIDENCE. The final element in the cultivation of Personal Magnetism is confidence in your ability. A person who lacks confidence is like a frail bark upon the mighty ocean, subject to every change of wind and wave. He becomes the plaything of every strong mind; and yields obedience to every influence. Unable to sustain himself, he clings to others for support and becomes the most miserable of beings when left to himself. He is bound to occupy an inferior place, and remains a detriment to himself and others. Until he overcomes this condition, he cannot hope to be successful or happy. Learn, therefore, to lean upon yourself. You know that you can do some things, and that is a certain indication that you may do others. Do not allow failures to discourage you. If there were no failures there could be no success. A magnetic person knows no failure. He turns each into a success. To overcome difficulties shall be your test of Magnetism.

This presents to you an outline of the study. The following lessons will contain specific directions adapted to your needs.

LESSON II.

If you would be successful in Personal Magnetism, you must have the utmost confidence in yourself. By this is meant not egotism, but perfect self-mastery. That person is most magnetic who is modest of manner, calm, cool and self-possessed and of unlimited confidence.

Familiarity engenders confidence. By this we do not mean vulgarity, abandon, or any one of the many characteristics of an ill-bred person; but rather a thorough acquaintance with the person or thing toward which our attention is directed. This may only be attained by patient application and study. Thus before you can talk fluently and effectively about a thing, you must have studied it so thoroughly as to be perfectly familiar with every detail pertaining to it. It is in this way only that you become convinced of its good qualities, and gain confidence to present them to others. Before you can hope to influence a person, you must first ascertain, or try to discover, his weak points as well as his good qualities, so that you may overcome the one and appeal to the other effectively. But before you can accomplish this, you must have the utmost confidence in yourself. This you can gain only by a thorough familiarity with your strong and your weak points, so that you may increase

the one and overcome the other. It is thus that you become convinced of your ability and can fearlessly undertake to work out your desire. To facilitate this study of yourself, and as a matter of self-examination, you are requested to answer the following questions, according to the best of your knowledge and belief.

1. Are you cool, calm and collected?
2. Are you easily agitated?
3. Do you show any excitement when suddenly informed of good or bad news?
4. Does any transaction impress you?
5. Do you have strong loves and hates?
6. Are you irritable when alone and things do not go to suit you?
7. If so, can you repress such irritability in the presence of your family or intimate acquaintances?
8. If not, can you restrain it in the presence of strangers?
9. Do you do or say things on the spur of the moment which you soon afterward regret?
10. Do you err in judgment over small matters?
11. Do you err as to larger affairs?
12. Does your occupation, situation or surrounding circumstances suit you?
13. Do you worry over trifles?
14. Do you lie awake at night thinking?
15. Are you troubled with headache?
16. Are you nervous?
17. Do certain voices grate on you?

18. Does the approach of certain persons annoy you?
19. Are you repelled by certain persons whom you desire to approach?
20. Are you approached by certain persons who seem to be your superiors?

LESSON III.

Life is a mere drift of existence, except as it is influenced by culture and training. This is true, not only of man, but of all Nature. The tendency is ever downward.

If you plant a flower garden—it matters not how choice the plants may be—unless it is properly cared for, it will surely drift.

The vegetable garden stocked with the choicest varieties of garden plants, will soon become a mass of weeds, if left to itself.

What care is to the plant, culture is to the man. If left to himself he will invariably degenerate. The orphaned child of cultured parents became a street arab in less than two years. Over five hundred graduates from well-known Colleges and Universities have become cowboys, and adopted their habits and mode of life. But there is no need to multiply examples; this downward tendency is manifest on every hand. All drift is weakness, and may be traced directly to a lack of purpose. This lack of purpose is owing to an impaired vitality, which, in turn, indicates a want of magnetism.

To be magnetic, then, you must have a definite purpose before you. The nature of this purpose will vary with each individual. One purposes to acquire wealth; another desires social distinction; a third strives to excel in literary pursuits; a fourth seeks political distinction;

and so on. Success or failure will depend largely upon the nature of the purpose, and the persistency with which it is carried out. An evil person cannot acquire magnetism; and his efforts must ultimately result in failure. A strictly honest purpose, coupled with a strong will-power, is the whitest magnetism, and cannot fail to bring success in whatever cause it may be employed.

Before you can form an honest purpose, you must first learn to cultivate straightforward thought. If you are familiar with the laws of life, you will realize that influences and counter-influences abound, which directly affect your mind, and seek to alter the current of your thought. It is owing to these influences that you change your mind, and fail to accomplish your desires. You can readily understand this by taking a familiar example: You intend doing something; suddenly your attention is arrested by some person or object—your thoughts are turned in another direction, and you fail to carry out your intention. You have, perhaps, forgotten all about it. Here was an influence which affected and completely altered the current of your thought.

To overcome these conditions you must cultivate straightforward thought. Commence at once. Cultivate absolute honesty. Do not compromise with deceit or stratagem, sharpness or diplomacy in any of their forms. Rise above every doubt and stand firm and strong upon the summit of the whitest truth. Whatever else your life may be, never act, think, speak, look, or feel a lie, or anything that may be akin to it. A straightforward,

honest thought in a strong brain is the whitest Magnetism, and the strongest will-power; and as a mechanical act, it must be cultivated. Never tell a falsehood, even in a joke. Never exaggerate, nor underestimate. Be exactly right. Never overrate nor underrate yourself to others. Both are wrong. Never boast. Tell no story or anecdote that involves an untruth, even if the falsehood is too apparent to deceive the smallest child. Be sincere. Tell facts as they are with no variation, whether in earnest or in fun. Always finish what you begin, and allow no one, nor anything to divert your attention.

LESSON IV.

Success in life, whether of mind, body, or business; whether in the pursuit of knowledge, happiness, wealth, or power, depends directly upon evenness of temperament, and the buoyancy of hope. Fear is depressing. The full, round courage of a broad nature, and an unfaltering determination will win all honest victories that can be achieved in the range of one's powers.

The reason why so many persons are failures, and are condemned to remain within the ranks of hopeless mediocrity, may be traced to a confusion in the nervous system, which may, or may not associate itself with the mind. This condition affects different persons in different ways, according to the degree of intelligence which each possesses. Thus, an ignorant or stupid person may be relatively happy while in this condition, never having known nor caring for anything better; whereas a more intelligent person would be rendered most unhappy, and life would become a burden too heavy to bear.

This condition of confusion should be studied and recognized in every life, for it comes to all, and some are never free from it. It is useless to seek a cure outside of ourselves. There is no cure except in marshalling the forces within us to battle. There may be less suffering if we allow ourselves to drift into the ranks of the nega-

tive souls who are tossed about by every wind of misfortune and finally strand on the rocks of disaster; but there is no compensation for such a life. We must go up-stream if we would be happy. The following are some of the natural causes of this confusion, which bar the way to a magnetic presence.

EXCITEMENT. This form of confusion is chiefly prevalent among women. At the best, excitement is but a form of weakness, and there are critical points in life when it may become absolutely disastrous. A little thought should disclose the foolishness of giving way to it. Even when the cause is sufficient to induce excitement, it never produces any good. A strong character is calm. If danger is at hand, keep cool. If someone about you is frightened, remain calm, for you may reassure him. If successful in any undertaking or contest, do not become excited. If failure is your lot, be calm and try again. If a person seeks a quarrel with you do not get excited. Make no answer to the remark, and the dispute will cease. If you are wrong admit it coolly, and make the necessary apology. In work or play, maintain that steady dignity that commands respect, and retains for you the use of all your faculties. Success comes to those who are cool. Excitement is known by the high pitched voice, or a rapid low register. The latter is rare, and even then denotes grave seriousness. Remember that habits are quickly formed. Be the same at all times when circumstances are similar. If you are morose at one time, you may be flippant at another.

Before performing any unusual act, think it over carefully to see how it will look when done. Before speaking aloud in the presence of another, try to hear the remark mentally to determine how it will sound. If this practice is followed, you will soon form the habit of sifting your actions and words, and throwing away the chaff.

IRRITABILITY. Of all the sins against the heart, the nerves, and the brain, irritability is most common. Irritable people get headaches, nervous weakness and heart-failure by giving way to this mood. It grows on its own using and hot weather helps to increase it. To overcome it, the following method may be employed: Open the day good-naturedly. Give things a chance to annoy you, and fight them by a firm resolution of the heart not to give way to the mood. The habit of refusing to give way to irritability will soon encase you in a mail of steel. It grows rapidly. Do not be afraid to meet the temptation, for you must be hardened by conflict. It is well thus to tempt yourself occasionally.

WORRY. Worry is a mental condition and leads to nervousness. It causes a waste of nerve-power by a peculiar condition of the lungs. Vitality is drawn into the nerve-system, through the oxygen of the air that we breathe. Hard thinkers stop natural breathing during great interest in the subject. Their breath is taken at long intervals, and in the smallest quantities to sustain life. People who worry, take in even less air, and the supply is soon exhausted. Worry differs from irritability in all essentials. The latter is a nervous unbalancing,

due to interfering or annoying circumstances which cause the person to fret or get in a temper. Worry is anxiety concerning the future, a sort of fear founded on present conditions whose outcome is uncertain. It is useless to dwell on all the real and imaginary causes for worry. Mistakes have been made, losses have been suffered, trouble has come and may come again. But why dwell on the past, or speculate on the future, when the present is fraught with opportunities that demand your immediate attention? The habit of borrowing trouble starts with very little provocation, and sooner or later grows to be a mountain. Those who suffer from it are useless to themselves and almost so to others. Due care is necessary at all times to avert sickness or misfortune that would otherwise come, but there is a vast difference between stepping aside to let the carriage pass, and sitting down on a rock to bemoan the chances of your distant relatives being run over by the same vehicle. One is an act of caution, born of judgment, the other a vision of distress created out of a weak brain, or a deficient character. Avoid mistakes, misery, and misfortune; neglect no duty; secure for your use the best of earth that is honestly obtainable; seek love, pleasure, enjoyment and happiness. But do not worry. Worry is full of life-destroying influences. It kills life, heart, magnetism and brain. It is the enemy of ambition, and the executioner of happiness.

The best method to overcome these and kindred causes of confusion, is to unite all the energies at your

command, endow them with all the force of which you are capable, and speed them onward with the definite and unalterable purpose to change the current of your life—and you will succeed.

LESSON V.

We have seen in previous lessons that in order to be magnetic you must have unlimited confidence, an earnest purpose, and full control of yourself. You are thus, in a measure, prepared for the next step, which leads you into another equally important phase of the work—the study of the will.

The human will differs from that of the animal, especially in one respect. We are apt to underrate the mental faculties of animals, and often they are regarded as being wholly without mind. But observation clearly shows that there is a difference in degree only, and more frequently than we might wish there is no difference at all. Referring again to the will of the animal, we find that it is fixed. In other words, the animal determines upon a certain thing, and then proceeds immediately to carry it out. It knows no change. It cannot reason about, nor understand disappointment. It resents interference. The ant will give every manifestation of anger if thwarted in its purpose; the wild beast of the forest or jungle, will slink away as if ashamed, if it fails to seize its prey at the first attempt. The explanation of this conduct is found in the fact that, having determined upon a certain thing, the will of the animal became fixed, and refused to act when the emergency arose.

This fixed will in the animal is what stubbornness is in man. Like the animal he determines to do a certain thing at a certain time, or in a particular way; his mind is closed to everything else, and he will either do or die. Such a person is said to possess a strong will; but the opposite is the fact. He displays weakness instead of strength.

A strong will is a force, ever on the alert, ever active. If one method will not avail, another is sought, and still another, until the desire is accomplished. If one way proves unsuccessful, another is tried until the end is reached. If obstacles arise they are set aside, one by one, or are circumvented until the path is clear. Such is the strong will. It knows no failure; it cannot fail, for it creates resources as they are needed and continually forges ahead toward the goal. What the goal shall be, each one determines for himself. Care must be taken, however, lest something unattainable be sought. Thus for a young man of reasonable abilities to desire the highest office of the land, is perfectly right, because by bending all his energies to the task, he is reasonably sure of success; while for an old man of no ability to desire it, would be an act of folly. Any desire within the limits of possibility, may be accomplished.

A valuable aid in this matter is the cultivation of straightforward thought. Many failures are recorded simply because this one principle was neglected. There are many who remain unsuccessful because they drift along in an aimless fashion. They do not pursue any

definite course; but turn their attention to every new thing that occurs. They are enthusiastic, but their energies are wasted because they flow in many directions. Straightforwardness of thought is simply bending every energy toward a single goal. Always keep the end in view; make use of everything that may assist you; do not neglect even the smallest details, and engage in nothing that does not pertain directly or indirectly to the goal that you seek to reach.

LESSON VI.

Two methods are open to you, either one of which will lead to success if followed persistently. A former lesson urged upon you the necessity of having a definite purpose, or goal, in view. You are now to consider the methods to be employed in making your selection. One of two ways is open to you. You may select the goal at once. In doing so, however, great care is required lest you make a wrong choice. Many a life has been a failure because the selected goal failed to satisfy, and not enough energy remained to start anew. Again, the goal may prove beyond your reach. Obstacles may arise which prove too great for your strength; or life may be too short to carry out your purpose. In selecting your goal consider carefully all that is involved, and choose wisely.

Another, and perhaps a better way is to make use of the opportunities that present themselves. Opportunities come to everyone, and it rests with us to let them pass, or turn them to account. No life is so full that leisure moments cannot be found in it. But it is a healthy, active mind only that will grasp the opportunity and use it to its advantage. The dull, sluggish mind remains inactive, and seeks consolation in the thought of millions who are sharing a like fate. Such a person is doomed to disappointment and failure. His will

ceases to exert itself, and he can only wish for things that seem desirable. Not so a magnetic person. Place him at the foot of the ladder that leads to success, and by dint of energy, perseverance and hard labor, he will rise step by step until he reaches the top. No trial is too great; no task too severe; an indomitable will carries him ever onward and upward. He delights in difficulties, because they afford him an opportunity to test his strength, and failures spur him on to greater efforts. His heart and soul are in the work, and what would seem a burden to others becomes a pleasure to him. His sole aim is improvement; he seeks opportunities, employs every moment, and finds happiness in contemplating it.

It is your will that determines the goal of your purpose. It matters not whether you have a definite purpose or end in view, or seek merely to improve step by step as the opportunity presents itself; your success will be measured by the strength of your will. Be in earnest. Do not trifle. Many persons jump from one thing to another. They are weak, vacillating in nature. They are always seeking for an easy way. They are superficial and fail to succeed. Be thorough. If a thing is worth doing at all, it is worth doing well. Do not shirk a task because it proves irksome. Have courage. Never give up. But realize what you are doing. Blind energy is useless. Master your forces. Hold your emotions under control. Want, wish, propose, decide to rise. You must expect to meet with opposition. You will be criticised; you may even make enemies. Pay no attention

to them; they are beneath your notice. Malice barks in proportion as the person rises. Cling to your purpose. Concentrate your energies of body, mind, nervous system and all the faculties upon it. You may be what you like. Life is surrounded with details. You cannot use them all. Select only such as will prove useful to your purpose. Magnetism draws only its own kind to itself. Do not close the mind, but allow it to select freely and from every source. Do not fill your mind with useless things; be discreet. Exercise your will in order to develop it. Keep your mind tense and your will will be strengthened. The will is strongest when the tensility is smoothest.

LESSON VII.

There is no way of securing control of individuals worth having, when secured, except through Magnetism. This power uplifts each human being; it affects and brings him up to the standard of the person who exercises it, even though temporarily. It wins; it does not subject. It creates the impression that the superior being is one whom it is agreeable to know and to serve. The hypnotist charms as does the snake; the magnetic individual exerts a charm that is real. It produces pleasure and supplies vitality and exuberance where these are lacking.

Magnetism is enhanced by every physical and mental charm. It would be unreasonable to expect any power to win by the sheer force of its own energy. We do not expect an engine, without evenness of action and freedom from friction, to do effective work, even though the most powerful energy is driving it. Magnetism is the power in the individual; the charms of his personality are the channels, in part at least, through which that power acts. Any method that will attract the favorable attention of others, is of some service, and anything that repels, makes the exercise of the power so much harder. A careful analysis of those methods by which successful persons capture the good opinion of others, whose aid is

necessary to them, is of the utmost value. The personal habits of some individuals tend to repel those who would like to be their friends. The roughness of mind and heart as well as those of the body, have stood in the way of success in many instances where ability would otherwise have carried men to the highest pinnacle of fame.

The first step toward the attainment of personal charms, is to establish a fixed temperament; and this is done by the adoption of new habits. It is supposed by some that magnetism is the outgrowth of a natural temperament; but there is no reason for this assumption. The analysis of the lives of men and women proves very conclusively that the magnetic temperament is developed by methods of living, regime or courses of conduct that tend to conserve the energies. Any person who is in earnest, by emulating the examples of others, if he is able to ascertain what they include, can develop the same temperament in himself. To wait for it to become established before undertaking this line of study, is to wait in vain. The temperament is undoubtedly necessary, for it is a continual source of supply and will stand a person in good stead in those hours of conflict and discouragement, when the very foundations of his nature seem to fly from under him; when enemies are strongest and friends weakest; when it is hard to assume an attitude of courage that his own position does not justify, and when a compromise with the soft terms of policy, at the expense of honor, will relax the tension of the strain

under which he is held. No man can have a better friend, a more staunch and abiding supporter, than such a temperament. No woman is better qualified to take care of herself in the world, to repel aggression without giving offense, or to show her superiority to the average man, than when she is aided by this temperament. Common lives have been revolutionized after the use of magnetism was commenced. It is not merely in the study, but essentially in the adoption and practice of this power that advantage arises. It may be adopted by a resolution of the will founded on a knowledge of the ways in which native force is kept from wasting. Man is the daily creation of his own mind, and life is the accumulation of days.

Magnetism broadens the features. The face is a bunch of strings, called flesh muscles. Each part is in two arrangements; one to pull the flesh one way, the other to pull it back again. The skin is live leather overlying the flesh beneath. It is controlled by an intricate interlacing of little muscles which make the face capable of every form of expression. Every thought sheds its influence one way or the other on this construction. It stands to reason that if a skin is smooth when stretched, it would be wrinkled when collapsed, relaxed, or contracted. Magnetism is a life of tensility which destroys all relaxation as indicative of weakness; it pulls the face out of its narrow shape into one of breadth. The mere sensation of pleasure does this, while gloom contracts it. Every part of the head takes part in this

stretching process. Study the faces of those whom you meet or of those with whom you are thrown in daily contact, and note the accuracy of this law. When the brow is knitted, something is wrong; some idea has passed through the mind, causing dislike; or some fear, worry, fretful influence or other similar mood, has detracted from the peace of the brain, and nervous system. An unkind word may cause a wrinkle that will deepen hour by hour. The sullen brow depresses the face and narrows it perceptibly. No face is so repulsive as that which is narrow. The lines at the side of the mouth grow straight or curved in proportion as the person is negative or positive in Magnetism. The cheeks are thrown in against the nose, and the nostrils are pinched. They say the meaning of closed nostrils is cruelty; and it may be so, as the center of the face is the seat of emotional intelligence, just as the forehead muscles determine the moods of the reasoning faculties. Cynicism is a distrust of the motives of others; a looking for something sinister in every good deed; a berater of charity because of its possibility of intended delay, and a snapper at everything and everybody from early morning to the last hours of the dreary day. Its first effect is seen in the features. The brow knits more and more deeply; the forehead has its wrinkles of doubt, the nose becomes pinched in cruelty, and the corners of the mouth drag down. The cure is in the formation of a new habit, by the resolution of a determined will, which shall forbid the doubting, distrusting moods that come

into the mind. It is better to hunt for good motives in every life, and be deceived, than to hunt for bad ones and find them; better because of its reflex action on mind, heart and soul. We can always find what we look for. Try it. Set the example. Get others to try it also. Adverse criticism is unmagnetic. If you cannot say a bright thing of a person, keep silent. Criticism should be bright and generous, without being untrue or misleading. Never seek evil in another. See only the good. Solicit the favors of sunshine, cheerfulness and loving kindness, and shower them broadcast wherever you go. It will pay you well. It is the magnetic temperament. It will broaden the feature, remove the wrinkles and dispel the gloom.

LESSON VIII.

Another important feature in the acquisition of Personal Magnetism is the voice. It is a reflection of the real person. No matter how we attempt to vary our tones, we cannot escape this law. Even the affected assumption of ease fails to conceal what is behind the voice. It is common to assume a certain style of utterance, which is known as affectation in order to disguise harshly spoken words; but when the pretender is ill, discouraged, envious or malicious, certain qualities or colorings of the voice will mix with the affectation, and betray the mood. For the same reason it is impossible for a thoroughly good-natured person to assume a really harsh tone. The human voice has fixed qualities which are material because they are the result of long continued use, and have become a fixed habit. If a person has seen too much of the ugly things of life, has developed enmities, sought revenge or given vent in other ways to feelings of hatred or revenge, he will have a voice that tells the story in spite of all he may do to conceal it. Ordinarily this is known as a guttural voice, and the majority of persons are affected with it. Another common fault is that of the aspirate voice, by which the tone is mixed with unvibrated air, the meaning of which is a desire for secrecy, for it is the natural outcome of the gossiping habit. Not one person in ten thousand is

free from this habit. In order to cultivate a pleasant voice, it is necessary to get at the root of the trouble, which is found in the temperament. Mechanical exercises may eliminate the guttural and aspirate tones, but the only result obtained will be a musical clearness and purity, which may be entirely lacking in interest. All impurities as well as the most serious defects of the voice may be overcome by magnetic exercises which will occupy much less time than ordinary methods, and prove of lasting value. The voice is disagreeable in the quality of its structure, the method of its use, and in what it seeks to convey.

Dead tones are unmagnetic. All persons have live or dead voices in the sense that they speak from the muscular system or from the heart. Muscular tones may be clear, pure and perfect in every respect, but they lack color, are empty, become monotonous and prove tiresome at last. We often meet with this dead voice, and in a variety of forms. Sometimes it is coupled with the aspirate in its worst condition; at others it is guttural, harsh and scraping. In order to overcome this dead voice, it must be turned into one of magnetic warmth. In no other way can it be accomplished. Variation is necessary. All monotony is distressing. By it one may hypnotize, as experience proves. To eat the same food is bad for the blood, as it tends to deaden digestion; to see the same things in the same way in your room is wearying; the same foods, the same regime, the same habits, the same amusements, the same thoughts and

monotony of life in general or detail, is exhausting. In the same way a voice of one note does injury to the speaker, producing on his mind, by reflex action, an exhaustion that is dangerous to his own vigor of thought. Methods of speech should afford pleasure to others. By the word "method" is meant not merely the qualities and general characteristics of the voice, but the many little arts that aid to give its tone pleasure. Thus the use of force is a mistake if it is employed under the idea that it has unusual value. Force is physical, animal, mechanical. Magnetic voices are always powerful in their use of blows and peals of sound; but these are not to be employed more frequently than thunder in a storm. The voice naturally has three normal pitches—the normal high, the normal middle, and the normal low. A low pitch is not a soft voice, but simply low in the musical scale, and should be developed into strength.

The following natural principles will serve as guides in the daily use of your voice:

1. A very high pitch with force is used by scolds, vixens and irritable people.
2. A high pitch, a note or two below the normal high, spoken with softness and slowly, is the most affectionate and tender of all tones.
3. A middle pitch is an indication of calmness of mind and heart.
4. A pitch a little below the middle adds earnestness and seriousness to a tender and loving voice.

5. A low pitch spoken with force, depicts strength of character, firmness of mind and heart, and a ruling spirit.

6. A low pitch spoken softly betrays solemnity.

7. Whispered tones indicate a suspicious, stealthy or deceptive nature. There should be no aspiration in any of the pitches.

Keep these rules constantly in mind until a new temperament has been formed or acquired. An empty voice is the first great barrier in life. To frame pleasant sayings in the mind is not sufficient; they may not sound pleasant when uttered. Spoken words are colored by the feeling that prompts them. A cross remark, when not intended, has often escaped the lips and made enemies. It is not what we say, but how we say it, that influences others. Study the effect of your speech over others. You cannot afford to lose friends or make enemies wantonly. Personal attainments are powers that defeat, each in itself, some counter influence that seeks to put you down. The counter influences to be met are worthy of your study. Examine the great world at large, study its vagaries, customs, expectations and criticisms. Depend on your will-power to meet them, and hold them in mastery. Your strength is sufficient to overcome them; but they are best kept at a distance by a magnetic temperament; and this is built on the best things in life, teaching smoothness and avoiding whatever is rough and annoying.

LESSON IX.

Some people have no control over others; yet it has been known from time immemorial, that a glance of the eye, a pressure of the hand, a word from the lips has had the power to sway potentates and lesser individuals. The art of controlling people is many-sided. It may consist of physical force, or of compulsion resulting from superior power, or an advantage of position; or it may be the outcome of fear, policy or some mental calculation, or the desire to follow some leader in whom the highest confidence is placed. The police officer who is stronger than the man he arrests, induces the latter to accompany him by sheer muscular vitality; this is physical force. A smaller and weaker "Knight of the baton" overpowers his victim by sheer energy of will; this is physical magnetism. Then there are motives that are powerful instruments of influence between individuals. This play of motives is the most far-reaching of all agencies of control, as it brings two parties together in mind, or may do so, when all other attempts to come within reach of one another might have failed. To seek an advantage over another is unmagnetic, because it is not noble. It is better to win than to press the goodwill or acquiescence of others.

Magnetic control should begin in simple affinities. By affinity we mean the likes or inclinations of another per-

son that can be made to come into your own life for the time being. They are stepping stones. It would be folly to antagonize from the start the person whom you seek to control. Human nature sets itself against such a challenge, and obstinacy, or a shutting of the mind might follow. It is never necessary to humiliate oneself in yielding to the views of another. An affinity may be established where views are not the same; but an open antagonism should be avoided. There should be some agreement to begin with. A person of strong magnetic temperament may sweep all before him; but only when subjects are of the lesser grades of will. You do not wish easy conquests. There may come times when superior wills are pitted against you and you must at least hold your own if not conquer. No man or woman should ever make you a subject. In an age of liberty, the body should be free, the mind should be more free, and the will-power most free. Let no one become your victor.

Simple affinities are formed by a skillful management of conversation. Etiquette demands that matters of religion, politics and personalities should not be broached; but if a person to whom you are talking insists upon doing so, you may easily find his mind by allowing him to talk a brief while; then turn the interest to other subjects. A too apparent agreement is not policy, for its purpose may be seen at once. Shrewd minds are deep and perceive the trend of a designed conversation. Very soon the process will become one of mental culture, in

which the superior diplomatist will make the moves as on a chessboard, and his opponent will be forced to suit his choice of objects to the desires of his more accomplished companion. Magnetic persons are the most careful, painstaking and thorough of all classes; they leave but little to chance; in fact nothing that can be otherwise controlled. A smooth, pleasant, agreeable way of approaching a person is far better than an angular, vinegary method. Now, we do not pretend that magnetism wins by establishing such a friendly feeling, nor by the affinity; but it does find the way shorter, and victory more easy when opposition is lacking, and the affinity established. Such a process is the sure harbinger of success, if there is magnetism. Any conversation soon shows the likes and dislikes of a person engaged in it. Be neutral, and let the other person do the positive talking until you have made the discovery you seek; then establish the affinity and handle it with the greatest care.

Motive is an easy channel to influence. Most persons are utterly lacking in motive, or have one in concealment if they are diplomats. It is the first duty of everyone who would maintain a superior position, to ascertain if there is no motive, or if one exists in the purpose or form of the conversation, what form it may take. If one really exists the next step is to see if it is near the surface, and can easily be discovered; or hidden and will not appear until the time is ripe; or which is more important than all, to see if the true motive is kept in the

dark and a pretended one displayed for the purpose of deception. If it is perfectly clear that there is no motive at all, allow the conversation to proceed along neutral lines until you choose to make such use of the meeting as you please. If the motive is near the surface, bring it in sight by encouraging the person to talk on such matters as may occur to you, and keep yourself in the background. Sooner or later it will come out. If it is hidden, all you can do is wait; but be cordial and as encouraging as possible. In the course of the conversation there will be indications of what is coming and your own keenness will be sharpened by dealing with them as though you were only waiting for them. If the motives are concealed by the expression of others, the person is probably dishonest and should be watched; though it is not always true that such a person is dishonest. Your motive is not of so much importance as is that of the individual whom you seek to control. Most persons are influenced by a desire to accomplish a certain end.

All scientists agree that there is a universal ether which fills all space in the universe, and is also diffused among the molecules of which solids are composed. This ether is declared by A. Daniels in his Principles of Physics, to be a medium for the transfer of heat thro' space, a medium for electrical phenomena, and a medium for the propagation of light. All scientists now also agree that light is undulatory and vibrates in waves as it is transmitted. Thought travels by the same medium as

light, goes as fast and as far, and as light may be clouded or extinguished by opaque matter, so may consciousness of thought be clouded or extinguished by disease or by physical defects of the brain. Both light and thought vibrations are, therefore, ethereal. This ether will permeate all solids and liquids with the speed of light, which travels at the rate of 186,000 miles per second. It passes through the bones, brains, flesh and liquids of the body with equal rapidity, and consists of active or absorbed light, and electrical movement constantly undulating. Thought and life are identical; light and life are identical; electrical movement and thought are identical; electrical movement and light are associated. It is probable that the ether which pervades all things, is intended as the great sea of communication between place and place. Every influence has its means of communication. We know that thought and feelings are influences, just as sound and light are influences, and magnetism is behind, and the impulsive energy of them all. That thought passes from mind to mind through channels other than the natural senses, is well known. Hardly an individual living is free from some experience that proves the truth of the claim. But the fact is, hundreds of ideas from other minds come to you each day, and you do not know it. A thought is life and generates light by turning into electrical movement the absorbed light of the brain. The medium of thought is the universal ether which is declared to be a medium of electrical phenomena. Thought is an electrical move-

ment originating in the brain or grey matter and vibrating the ether. Two persons are walking along the street; the brain is active in each, and one thinks of a subject just before the other utters it. These experiences are common. Persons of constant association and general sympathy are reading each other's minds every minute of the day without knowing it. What is needed is a vigorous, active brain of the healthiest type. Activity is the right arm of strength, and variety is the constant refreshment of the faculties.

The employment of the faculties in any one direction part of the time is highly beneficial; all the time would lead to atrophy and breaking down, while to pass from one to the other would result in a shiftless career. What is meant, therefore, is that the faculties must be used so as to give them all the vigor possible, so as to prevent the weakening by such changes as leave nothing completed, and yet so as not to hammer away at a single idea until the brain fails. To be most magnetic you must be most active, not in the sense of small, wasting motions but active in the larger and fuller sense of mental and nervous employment. To accomplish much, it is necessary to have much to do. Activity, change, variation—these are the impulses of life, and magnetic power. Magnetism is a volume of electrical energy. When we seek to make our power felt in others, we must remember that a medium of communication is necessary. This is the universal ether in the case of electrical power. But the medium alone is not sufficient. There must be a

volume of energy collected to be sent forth as needed. You may think of it as at the brain, if you will, for there it is most abundant. From that place it gives evidence of its presence by the glow of the eye, and of its activity by the dilation of the pupil. Light is a reflection from other influences. The weaker the eye, the more readily and brightly it reflects light; while the stronger it is, the less susceptible it is to light, and the more it glows from its own power. This self-glow, as it is called, is one of the most important tests of health and vitality and electric force as well. It is not light but mental electricity or phosphorescent thought. To cultivate this is your present purpose. Practice any tensing exercise. Rest from all magnetic practice for a full day of 24 hours; then go into a room so dark that no objects can be seen; give one very slow, smooth, earnest but not too energetic tensing of the whole body. Immediately close the eyes. If you have developed any magnetism at all you will perceive a dead light or still glow in the front of the brain. Some can throw this glow outward into the air; others see it in the eyeballs, whether open or shut; others carry it to the inner brain. Follow the exact instructions of this experiment for two weeks. Always rest from magnetic practice a full day before the above is tried. There should be but three magnetic practice days in a week, and no two successive. Magnetism grows during periods of rest. The following experiment should only be tried when the body is in good health and free from all depression. At night after re-

tiring, on a day of magnetic rest, which has been preceded by a day of tensing exercise; tense the body, head, neck and brain with the eyes closed. Then strike each eyelid once, lightly, so as to disturb the eyeball. The blow must not be strong enough to do injury to the eyeball. The effect seen is not light, nor any principle of fire, excepting the ordinary glow of dislodged atoms. This is the first step in discerning the magnetic fire of the eye. It is most clearly observed in absolute darkness. Make a careful record of both these experiments. The brain interprets objects revealed to it by the optic nerve, and this interpretation is called sight when the eye is the agent of transmission. Blind people are often able to interpret more than others dream of; they have a glow if they are magnetic; they derive a correct knowledge of the things about them, and see by the sense of this inner light. And so may we all.

LESSON X.

Personal Magnetism is divided into three kinds: physical or muscular, intellectual or mental and nervous or emotional, all of which are derived from the same source. None of these is separated from the others at any time, yet one of them predominates over the others at all times. What these forms of Magnetism are has been intimated in former lessons, and will be more fully explained in this. There are also two wills, the latent or ordinary, and the active or magnetic. Each person is also endowed with two minds; the conscious, which perceives through the external senses, and the sub-conscious, which is reached through the universal ether. Having made these preliminary statements we will now proceed with a practical demonstration of the same.

PHYSICAL MAGNETISM. When physical energy is at work without Magnetism, we see it presented in the form of ordinary toil. The woman goes about her household duties, her many steps and movements counting a vast expenditure every day; the man may walk, run, jump, lift, strike, or engage in the various details that constitute labor, yet magnetism may be entirely

wanting. The mind is needed, but it is secondary to the muscles. The nerves guide the action, but very soon they are automatic in what they do. The mind learns its lessons, and quickly teaches them to the muscles; then the strain is principally on the latter. Thus far the latent will only has been used. This will has continued possession of our faculties for the greater part of the time, and few persons are aware of the duties relegated to it. This will performs many things that we are not aware of. Common habit is one of the familiar illustrations of latent will. Thus a person whistles at first by an exercise of his active will; then again by the same direction, but at length he finds himself whistling unconsciously. Drum with the fingers on the table five minutes every day for two weeks, and at the end of that time you will find yourself drumming by habit, by an exercise of the latent will. Anything that we do repeatedly in the same way soon comes to be done mechanically. Many persons sing in this way, and nine out of ten of our public speakers lapse into the same habit. Analyse yourself carefully and you will soon come to appreciate the difference between the latent and the active will in every kind of utterance. In all manner of conversation this destroying habit is present. The thoughts come to the mind, the words to the tongue, the two connect, and so pass out on their empty mission. It is well enough for the commonplace things in life, the acts of eating, drinking, dressing, walking and other things to be performed by the latent will; but if we wish to control

others we should train the will to be always active when in the association of others.

The active will is a conscious determination to accomplish a fixed purpose. It is not possible to separate will from magnetism. The harshest variety of will-power comes from the muscles. These are bound not only in the so-called muscular system, but also in the tissue structure of the body whereby the flesh is built and held together. This department of life is typical of force. The muscular faculties when they predominate are capable of accomplishing in a physical way the purpose set by the body; this is physical Magnetism. The mental faculties are not withdrawn; the nervous system still has its functions to perform; but the muscular energy is leading the others. To this should be added the active will. In contests for example, this same physical will often determines the victory. Something stronger than the muscles helps out. Examples of this class are gifted pianists, artists with the brush, sculptors and others whose muscular skill is charged with magnetic valor. The difference between physical energy and magnetism is seen in the use of the violin. One player is capable of making a loud noise by the employment of his muscular energy; another player, a virtuoso, will extract from the same instrument, the most thrilling sounds and charm even the untrained ear.

MENTAL MAGNETISM. We now tread on loftier ground and come to some of the direct practice of this splendid art. Nothing can be more beneficial and more

ennobling than the principles involved. They should be absorbed into the character and being of every individual. They should walk with us by day, and sleep in our hearts by night. In every age of the world's history some agency has been employed to uplift life. At one time it was mechanical; later on it became physical; now it is mental, and in the immediate future it must be magnetic, making use of the preceding systems as its base.

Thought is a power. It is a collection of organized groups of intelligence, each made up of lesser activities; and wherever they are manifest, whether in the least or the greatest exhibition of force they show a dependence upon electricity as a source, and on phosphorescence as a means of expression. The latter is evidence of energy in use. It is the inherent energy of living, and of being. Thought pulsates in the tiny cell, long before it unites with its fellow to produce an organism, and its throbbing has gone on to the limit of the highest creation. The peculiar fact is that the brain is made a receptacle of the throbbings, which it turns into meaning and accepts as thought. So light, also, which is a wave movement, is interpreted in the brain as ideas or thought. The more intense the thought is, the stronger will be the wave that conveys it to another brain. The brain is not affected by every thought that comes its way. If it were, the result would be unpleasant. The more interest you feel in what you say, the more likely you are to reach the minds of others. You may read for an

hour to a friend, and at the conclusion he will not have remembered a single thing. "I heard every word," he will say, "but do not remember it." In such a case the thought was not in the voice; the reader was not thinking of the ideas; or the listener was thinking of things far away. This shows that the thought is separable from the sound. There are two sides to the separation of the thought from the voice. On one we see the inability of the hearer to give attention; on the other we see the inability of the speaker to think in his voice, or to express it in another way, his mind was not on what he was doing. Magnetism is lacking when the thought is separated from the voice. No person can be diffusibly magnetic. What is called an all-around knowledge is too diffusive to be effective. A general education is highly important, but to throw the magnetic fire a person must be full of his subject. This does not imply that he is to be of one idea, but merely of one at a time. He may wield the power all day long, controlling one individual after another, yet largely in the line of his mental operations.

NERVOUS MAGNETISM. In the employment of nervous energy the rule changes and you may hold sway over a greater number; for feeling, and not thought, is attempting the mastery of those who come within the domain of its influence. True nervous energy is an accumulation of power, not the erratic action of weakness. It differs from physical and mental vitality in that it represents the passions; and these are here

intended to include the moods, and emotions as well. It is here that true magnetism shows itself. A person who is very much in earnest in saying a thing, creates a far different impression from one who shows merely a mental interest or a physical interest. The very same ideas uttered from the fire of force, appear to have a different weight, a different meaning from that which is imparted by the fire of the mind or the fire of the passions. Whenever the interest is expressed by the nerves it may be properly referred to as feeling. The word passion is a stronger term than feeling, as it presents more the idea of intensity; for which reason we refer to the leading emotions as passions. All of the many expressions of the nervous system are free from the control of either mind or body. They are peculiarly the progeny of the feeling, and come out of a different department of the body from thought or force. They are powerful enough to control the physical life; and they are rarely ever subdued by the mind. The action of a passion or an emotion may spring out of the mind; but then it is a piece of acting, creating a delusion. It is the method of the hypocrite, the dissembler, and the actor.

Intermittent stress is the carrying power of feeling. By stress is meant the use of the voice under some impulse of feeling. Feeling of every kind affects the diaphragm, the large muscle that constitutes the floor of the lungs. Under great excitement this organ is violently agitated. In weeping it not only causes the whole chest-frame to heave; but gives the voice its trembling

sound. An imitation of weeping is the quickest manner of ascertaining what is meant. This is a strong intermittent action, too strong to be called stress. It is distress. In listening to an unmagnetic voice we notice its deadness, its lack of stress. Again, in listening to a voice that is known to be magnetic, we perceive sensations as of vibrations too fine to be caught by ordinary observation. Anatomy tells us that the diaphragm is active in proportion to the strength of the feeling that takes possession of the body. From this there is no escape, nor has it any exception. The magnetic person is tense from center to surface of the body. A tense muscle is vibrant. It does not shake or tremble, but it vibrates in a measure so small as to be noted only in effect. Such a condition involves the whole body. The diaphragm is the first part to catch the sensation; it takes it up and sends it to all extremes. The voice is supported on the diaphragm, having its base on that great muscle. Both are vibrations. The learning of the intermittent stress is always an excitement to the diaphragm, and through that organ to the whole nervous system; just as the quick action of the tense eye will excite the magnetism of the brain, and invigorate them both. The artificial use of this stress is valuable, because it enriches the voice to a high order of beauty. It quickly becomes natural in use when habitual. The right degree of this stress should be acquired by practice. This is brought about by reading any line in a tremulous tone, until the nerves, by their vibrations, bring tears to the

eyes. This is, of course, artificial. The tremulo must be reduced until the ear can hardly catch it as a vibration. Adopt this into your voice on all occasions. Never allow a person to suspect that your tones are vibratory, or that there is any change in them.

The nervous system should be in harmony with the emotion. The emotion must, therefore, be fully understood. Without this complete interest in what you are doing or saying you would not be thoroughly in earnest. It is quite clear that no person hopes to win who is not in earnest. But earnestness may be actual or ideal. The latter idealizes an assumption until it is felt as an honest fact. A mental assertion should accompany the energy of the will. It prevents a wild presence of energy and determination. The mental assertion is the formulating of the purpose into exact language; in brief phrases, if possible, and adhering to the form until it is accomplished. "What I will to be done, I speak mentally over and over again, with all the energy, the fire and determination of my whole nature," says one who seldom fails. It is a good idea to sit or stand with your back to the light. Never open your mouth except for a well-defined purpose. Never speak to a person unless your active will is behind the words. Never touch a person unless you think some thought pertinent to the occasion, and applicable to him. Direct the thought to him and connect it with the touch. Never look a person in the eye unless you are thinking of some thing which you are mentally saying to him, or unless you are speaking aloud to him.

Keep the mouth closed, the teeth touching. Never waste remarks. Have a purpose in what you say, and direct the will to drive home that purpose well. Use these rules immediately and always. The eye should never be used without the mental assertion. It conquers in nearly all exhibitions of magnetism. Mental assertions should be practiced until they become a habit. When attended by Magnetism they appeal to the subconscious mind and enforce obedience.

LESSON XI.

A powerful aid to the acquisition of Personal Magnetism is found in exercise. By exercise we do not mean the ordinary movements of the body such as we meet with in the every-day walks of life, but certain definite and graded exercises especially calculated to excite into activity and stimulate the growth of that part of man from which springs that powerful current which controls human lives, and which is commonly known as Personal Magnetism.

Man exists on his nerves. This is provable in many ways. The fact that every part of the body is permeated by ramifications of the various nerve-centers is an evidence of this. But the burden of proof does not rest there. Tests and experiments have established the fact that sensation is impossible where the nerve is destroyed. Sever the optic nerve and vision ceases. The construction of the eye may be perfect, but sight is lost. That motion is controlled by the nerves is equally capable of proof. In fact, not the least doubt remains that we live on our nerves. The importance of this fact can not be over-estimated. It furnishes the key to every situation in life. Strong, well-developed nerves indicate a strong vitality, a sound mind and a vigorous constitution. Such a person is well equipped to take up the battle of life and to come forth victorious.

It is a fact that a vast majority of people have little or no success in life. It is equally true that such persons are deficient in nerve force. Increase this nerve force and you increase their usefulness to a corresponding degree and bring them so much nearer to success. It is the purpose of the following exercises to increase this nerve-energy to such an extent that failure will be impossible.

EXERCISE I. This exercise is a test of your present condition, and the first step toward future greatness. Take a sheet of paper about the size of ordinary note paper, neither too stiff nor too thin; tear it in halves; hold one half of it in the hand by placing the thumb and two fingers at the lower corners of the paper, holding the hand about a foot from the chest and the elbow away from the body. The entire arm must be free—that is, must not touch anything nor have any means of support. If a mirror is convenient it is well to locate some fine spot on the glass, (if it has none, place an ink spot there) and hold the paper so that the upper opposite corner from that in the hand shall be on an exact line with the eye and the spot on the mirror. Hold this for twelve seconds. This seems an easy task. Try it; but be careful lest it deviate from the exact line even by so much as a hair's breadth. It is easily accomplished by one who has full control of his nerves. You may find it a severe strain on your nerves, and each repeated trial may make you more nervous. Here perseverance is necessary if you would attain the end sought. This appa-

rent "nervousness" is really the rebellious leakage or escape of vital force being stopped. It dislikes to be stopped. A "nervous" person wants the leakage to continue until complete prostration ensues. The down-hill grade has begun. To check it is at first to make the person suffer. Those who want to achieve greatness or ever wish to learn to control others must endure the suffering. You who give up now would better cease to hope for much in this world in the way of commanding talents.

EXERCISE II. Take a sheet of Congress paper, tear it in halves, and hold it as in the first exercise. Persist in practicing until there is no deviation even of a hairs breadth.

EXERCISE III. When the last exercise has been mastered you may take a sheet of larger sized foolscap. Tear it in halves and proceed as before.

EXERCISE IV. Now take an entire sheet of foolscap paper and, without tearing it, proceed as before. Be careful to have the entire arm free.

After these exercises are mastered you may take a goblet two-thirds full of water and hold it at arm's length by employing the thumb and one finger only. Try each finger in turn, holding it at the small part just above the bottom.

EXERCISE V. Repeat Exercise I., accompanied by a full, deep, prolonged respiration; that is, commence to breathe in as you commence the exercise, continuing the exercise while the inhalation is going on and prolonging

one inhalation long after you think it possible to hold more air and then exhaling in the same way.

EXERCISE VI. Repeat Exercise II. in the same way.

EXERCISE VII. Repeat Exercise III. in the same way.

EXERCISE VIII. Repeat Exercise IV. in the same way.

EXERCISE IX. Slowly and smoothly cause the thumb and each finger to touch, but without pressure. Thumb and finger should meet half way.

EXERCISE X. Form an index hand, the back of the hand being upward and on a level with the eye. Hold the arm at full length in front. Maintain this position for forty-five seconds without moving the point of the finger a hair's breadth.

EXERCISE XI. Follow an imaginary line around a large room with a steady eye back and forth. Repeat this fifty times each way. The eye must not move in jerks and do not wink.

EXERCISE XII. Sit down. Take as easy a position as possible without supporting the back. Fix your eye on a spot on the wall and look at it steadily without winking for five seconds. Sit perfectly still.

EXERCISE XIII. Take position as before and think of your fingers, keeping them perfectly still while the body remains immovable.

EXERCISE XIV. Repeat Exercise XII., but look at the spot *ten* seconds. Rest.

EXERCISE XV. Repeat Exercise XIII., holding the fingers still *ten* seconds. Rest.

EXERCISE XVI. Allow the body to fall into a lounging attitude of perfect ease. Hold this position for two minutes without moving fingers, toes, arms, eyelids or head.

EXERCISE XVII. Stand perfectly still for thirty seconds, keeping the mind fixed on eyelids, fingers and toes, which must be kept perfectly still.

EXERCISE XVIII. Stand as before for thirty seconds, fixing the mind on the entire body and draw in full and very long, deep inspirations, exhaling when necessary, all without the slightest swaying of the body or rocking to and fro, or movement of any voluntary muscle.

EXERCISE XIX. Stand for *three minutes* dead still as to every voluntary muscle of the body; the hands at the sides; the second and third fingers of the right hand touching each other very lightly; the same as to the left hand; the eye looking fixedly at some object.

This exercise is so important that it should be practiced every day of your life.

EXERCISE XX. Raise the right arm in front on a level with the shoulder and keep it perfectly straight. By an act of the will stiffen all the muscles from the shoulder to the hand, including the fingers, without moving the arm. Repeat this slowly and deliberately six times. Proceed in the same manner with the left arm, the right hanging lifeless at the side.

EXERCISE XXI. Lift the arm in front of the body with the fist lightly clinched, and about 18 inches from the eye. Now gradually increase the pressure of the fist until the grasp is terrific. Lastly incite the tense arm and fist.

EXERCISE XXII. Very gradually tense the arm and fist together, holding the arm in any position free from the body.

EXERCISE XXIII. Hold the shoulders down and look straight ahead, the chest being well filled with air. Make the muscles of the neck tense very slowly and gradually until they become very rigid.

EXERCISE XXIV. Make the chest tense very gradually, directing the mind to the inner portion while the outward part remains immovable.

EXERCISE XXV. After the same manner tense the legs. Remember that the tension must be very slow and gradual.

EXERCISE XXVI. Now try to produce tension in the foot, only observing the same caution. These tensing exercises must be used with a certain amount of care so as not to produce weakness or exhaustion.

EXERCISE XXVII. Stand with the weight of the body resting on the balls of the feet, fill the lungs completely, hold the breath; raise both arms until they are level with the shoulders; extend them in front of the body and let the hands hang lifeless from the wrists. Continue to hold the breath and gradually clinch the fists, at the same time drawing them toward the shoul-

ders until they reach the armpits. At this point concentrate all of your energy on the fists. Avoid all jerky motions.

EXERCISE XXVIII. Stand. Let both hands hang lifeless at the sides. Now direct the mind to the right arm. Begin to raise the arm so slowly that the movement is hardly noticeable and very gradually bring it up to a level with the shoulders and in front of the body.

EXERCISE XXIX. Repeat Exercise XXVIII., accompanying the movement by a gradual increase of muscular tension. Breathe very deeply. Next gradually decrease the tension until when the movement has been brought to a close the tension will be entirely absent.

This concludes a series of exercises which if persistently practiced will amply repay you for all the trouble to which you have gone. In conjunction with the other lessons of this course you have a power at your command which will surpass your fondest expectations. Whether or not you shall wield this power will depend entirely upon your efforts. Every effort that you make, every minute that you spend in contemplating some part or performing some exercise of this course will bring its reward. Continued effort leads to success.

